

The Brooklyn Jewish Center Review

January 1944

SUBSTITUTES FOR PALESTINE

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CENTER BULLETIN BOARD

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Brooklyn Jewish Center

—vs.—

Jersey City Team

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cards. A charge of 55¢ including tax
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JANUARY 30th —

B.J.C. vs. Army Base
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BROOKLYN JEWISH CENTER REVIEW

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No. 20

LIFTING THE VEIL OF IRRESPONSIBLE ACTION

THE American Jewish Conference, in a lengthy statement issued recently, takes to task the activities carried on by the "Emergency Committee to Save the Jewish People of Europe." It is the first statement by a responsible Jewish organization, representing the bulk of American Jewry, condemning the dangerous actions of a self-appointed group purporting to speak, if not in behalf of, at least in the interests of European Jewry.

"The 'Emergency Committee,'" reads the statement, "is one of a series of 'fronts' created in this country during the past few years for the professed purpose of solving the vast problems confronting the Jewish people as a result of Nazi persecution and the war. They have been called the 'American Friends of Jewish Palestine,' 'The Committee for an Army of Stateless and Palestinian Jews,' and 'The American League for a Free Palestine' (now in formation). These several manifestations have common features which reveal their character as being substantially one and the same. There is in the main a continuity of leadership, method, purpose and result."

The authors of the statement go into great details in reviewing the damaging acts committed by these various front groups professing to aid the cause of Jewry but in reality placing obstacles in the paths chosen by organizations of years' standing and led and guided by tried and experienced heads chosen by and accountable to their constituent groups.

The methods adopted by these "front groups" are known. Taking advantage of the plight of the Jews, a few individuals band themselves together and enlist the endorsement of well-meaning but misguided men and women who "lend

their names" freely in the hope that they are helping a worthwhile movement of responsible leadership. Armed with these high-sounding names, publicity is obtained by means of paid advertisements in leading American newspapers. The vicious circle begins. The inevitable coupon printed in a corner of the advertisement brings in contributions, which in turn are used to pay for more advertisements.

Those who are encouraging these chaotic acts must be made to realize that instead of helping the cause of Jewry they are actually doing us a disservice by creating confusion in Jewish life and undermining the efforts of organized leadership in American Jewry. There is no dearth of organizations to fight our cause and protect our interests here and elsewhere. What is sorely needed is discipline in our ranks and a maximum of support given to agencies created by the will of the majority of our people.

It is for this reason that the statement of the American Jewish Conference is most welcome.

— J. G.

Jews and the Streets of New York

THE last week of 1943 saw a number of rather startling headlines in the metropolitan press. Vandalism against Jewish buildings was rife; personal assaults, particularly against Jewish youngsters, were increasing. Parents were greatly concerned about the safety of their children walking at dusk to and from Hebrew school. An organized plot to terrorize New York Jews was suspected. And the police seemed unable to cope with the situation.

The report was regrettably true, except that it might have escaped many readers that this was really a summary of incidents spread over a period of three months and longer. Of course, overlooking the time element, one might have thought all these cases to have happened during the past twenty-four or forty-eight hours and, hence, had good reason to be alarmed. The streets of New York have become unsafe for Jews and — who knows? — pogroms might be in the making.

The truth of the matter, however, is that the conditions described in these reports have become almost chronic for the past few years, with occasional periods of resurgence which make them particularly unpleasant.

The Brooklyn Jewish Community Council (to speak of the situation in this Borough) has carefully watched the barometer of this unneighborly manifestation in order to detect its origins and to determine its frequency. Last year, vandalism was on the up-grade and was only stopped after the police had been induced to become particularly alert. Several months ago the vandals shifted their attention from synagogues to gravestones. Recently, it became petty assaults upon youngsters, aggravated by the question: "Are you Jewish?" preceding the beating.

The commotion created by the headlines in the newspapers has finally made the Police Commissioner take notice. No doubt, the curve of these petty annoyances will soon begin to slide downward. There is, however, no reason to suspect any organized plot to make the streets of New York unsafe for Jews. The only feasible explanation is that the innate mischief of youngsters has been deflected in the direction of these uncivil acts by the diffusion of an anti-Jewish propaganda engendered by the turmoil and the group conflicts of the war. Those who watch the situation closely feel that

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all that has happened hitherto is not sufficient cause for alarm. But, they are also convinced that there is no justification for complacency and inaction. The community must be sufficiently roused to make the municipal authorities act promptly and vigorously.

— A. N.

More Important Than Bread

"EVIL" has been victorious today because it displays energy while "Good" is losing ground because it is lackadaisical. "Evil" is able to deceive man by promises of betterment while "Good" says to man, "I promise you nothing but what man is able to attain in the future."

The dregs of the population — gangsters, tramps, idlers, and all those who would profit by a disrupted society — are the willing members of an "Evil" world.

The first step these "Evil" forces take is to organize by constant intensive exertion and drive to seize political power. If the "Good" people can prevent this first step of the "Evil" forces, then calamity can be avoided. But people make no effort to prevent this catastrophe. We are guilty of inertia. Should we be frank and accuse ourselves of being so engrossed in the business of making a living and enjoying comforts that we have neglected that which is even more important to us than our very bread — the power to rule politically, the power to rule our very existence.

Let us make a perfunctory examination of political power. To whom do we entrust it? To discuss the qualities of certain politicians would be superfluous. But instead of fighting and correcting this condition, we have taken the attitude of "Oh, what's the use, you'll never change it." As a result of this attitude, we have left a clear field for the opponents of good government.

Unless we wake up and take as much interest in politics as we do in our own business, we can risk the destruction of the government of the people, by the people, and for the people. What may follow has been demonstrated in Italy and Germany.

— MAURICE BERNHARDT

"JUST BETWEEN OURSELVES"

"בנינו לבין 'צמיתו'"

An Intimate Chat Between Rabbi and Reader

FOR the past few years, at the beginning of the Jewish New Year, the Center presented all its members with a copy of a very handy and beautiful calendar and diary. This in itself would not be a matter of importance, since no one today suffers from a dearth of calendars or diaries. Some of us receive a number of them from large business firms, which regard them as a good method for advertising.

What makes the Center Diary especially valuable is the fact that it serves not only as a Jewish calendar, but is filled with important Jewish information. You have in it not only a history of the Center movement and an enumeration of the activities of our institution, but also the latest figures in the Jewish populations in all the larger cities of our country, and a carefully prepared list of suggested books for Jewish reading in various fields of interest — history, philosophy, religion, biography, essay and fiction.

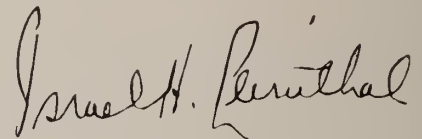
In the Diaries sent to our members this year we have something new and novel, something which we felt would win the appreciation of all who seek for new meaning in our religious life. We have included an interpretive version of our weekday morning prayer service, and also of the grace recited after meals.

The writer has often wondered how many of those who received this little book noticed this addition, and how many read it and thus became inspired by it. The trouble with most of us is that we take things for granted. We are not curious, and so do not take the trouble of examining things that come to us so easily. I am confident that those who did study the diary, and found these new pages, were thrilled to read them. For they found here their old prayers translated into modern terms, into modern yearnings and hopes in a way that put new meanings into those ancient words.

This interpretive version is the work of Professor Mordecai M. Kaplan. There are few men in American Jewish life

who are so gifted with the power to express man's spiritual yearnings as is Professor Kaplan. And he knows, too, as very few do, how to penetrate into the deeper meaning of ancient phrases in order to bring forth truths for which thinking men of today are longing, and to which they are aspiring.

Would it not be a fine thing if in addition to reciting the morning prayers, or the grace after meals — in the original Hebrew, in the language which binds us to our people throughout the world, the language which best expresses the Jewish soul — we would also read this brief interpretive version to get more meaning and further inspiration from these words. This would indeed help to make our prayers an adjunct to life. It would be the fulfillment of the demand of the ancient rabbis, who warned us: "When thou prayest, make not thy prayer a set task." It would make prayer an act of consecration and inspiration, winning for us that spiritual strength so needed in the everyday battle of life. If these added pages in our Center Diary will accomplish this, they will have succeeded in instilling the breath of Jewish life, aye, of Divine life, into the dry bones of so many of our people of our day.



WHO'LL BUY?

THE Goddess of Liberty where she stands

On her pinnacle by the sea
Pierced by the wails of her bleeding lands
Is pleading with you and me.

She summons her legions young and old
To turn their loyalty into gold,

And this is the strain of her clarion cry:
War Bonds and Stamps For Sale —
Who'll Buy?

— RICHARD E. MAYNE

MOVEMENTS, like peoples, have their fates; they rise and fall, and often, under the pressure of events, they are revived again. It was to be expected that the desperate condition of the Jews, and the almost insuperable difficulties in the path of Zion, should make many Jews cast their eyes on lands other than Palestine. A people as anxious for action as the Jews — action now and not in the dim and nebulous future — cannot wait, must not be told to wait, for the enemy that is hot on their heels will not wait. Verbal juggleries is a poor balm for hearts as stricken and wounded as those of our people. A nation so despoiled and ravaged will accept any crust of bread, even though it be *ersatz*, than none at all.

It is therefore not surprising that after nearly forty years, when the movement was believed to have died with the death of Israel Zangwill, Territorialism should be revived again. It is not that the Jews are growing skeptical about Palestine, or that the millennial hope is becoming faint in their hearts, but that the despair and agony of their existence brooks no delay, but that something must be done immediately if they are not to be completely submerged by the catastrophe which has overtaken them.

To be sure, Dr. Isaac N. Steinberg, the latest apostle of the salvation of the Jews by means of Territorialism, is not as popular and picturesque a figure as was Israel Zangwill, the gifted writer, the eloquent speaker, the idol and hero of his people for nearly half a century. There may be thousands of Jews to whom even his very name is not familiar. Yet, in his own way, he is as colorful and striking a figure as ever lived, and in many respects he resembles his great English protagonist. If, unlike the famous Dreamer of the Ghetto, he is more of a realist, although not without a touch of fantasy, it is because his life, his career, the whole circumstance of his experience, was cast in a tougher, harder and sterner mold. Unlike Zangwill, his life was not of the cloistered and sheltered kind. He knew suffering, persecution, danger, and even exile and imprisonment in Siberia. After studying abroad and returning to Russia, he became a member of the socialist revolutionary group whose safety was always in jeopardy. He published papers, tracts and

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By JACOB S. MINKIN

conducted underground activities which made him a menace to the existing order of things. He witnessed revolutions, upheavals, messianic promises and bitter disappointments. When the Russian revolution came, he played a leading role in his country's new government, and was even appointed Minister of Justice. But he was forced to flee for his life when the Bolsheviks assumed power, as did so many others of his comrades. He was student, dreamer, statesman and idealist, fanatic in his beliefs, enthusiast in his convictions, uncompromising in his opin-

Dr. Isaac N. Steinberg, founder and leader of the Freeland Movement, answers Rabbi Minkin's analysis of the Australian Jewish colonization plan in an article on page 7.

ions. He saw greatness, poverty, power, misery, fame, suffering, as had many of his people in all the ages of their history. But always Dr. Steinberg remained a Jew, deeply rooted in his people, loyal to their faith, devoted to their cause, planning, dreaming, scheming, laboring for what he thought was their highest interests.

He lived for a good many years in London — the London of Balfour, Churchill and Josiah Wedgwood, but also the London of the British Colonial Office, the Palestine Commissions and the White Paper. He rejoiced in the Balfour Declaration, but he saw it shrink and shrivel until it was reduced to almost nothing. He read the commentaries, glosses and interpretations of this famous document and the futile attempts to hide or distort its original meaning. He witnessed the sorry spectacle of men cynically denying and repudiating that which they had but yesterday solemnly pledged and promised. He saw the road to Zion hedged about by so many provisions and restrictions as to make it practically inaccessible to the thousands who were fleeing the European charnel house.

To the Jews, the intervening years between the two wars had not brought even a breathing spell, only more suffering and still greater homelessness. When not massacred by invading armies, they despised, discriminated against and hunted by the very countries which promised them political and economic freedom. He saw and witnessed all these things, and in his heart, and in his mind, he formed a resolve with which he was soon to surprise the world.

In London he no doubt fell under the spell of Israel Zangwill or, at any rate, under the influence of the Jewish Territorial Organization, which had practically ceased to exist after its founder died. Jews had their memories of the Jewish Territorial Organization, or ITO, as it became popularly known. When at the Zionist Congress of 1903, the English offer of Uganda for Jewish colonization was suddenly sprung on the delegates, they were both dazed and terrified, and a scene unprecedented for its emotional tenseness followed. Fearing that some other land was to usurp the place of their beloved Palestine, delegates wept aloud. It almost broke the Congress; it surely broke Dr. Herzl and hastened his untimely death. The Jews, the harassed and driven Jews in their lands of suffering and martyrdom, were willing to wait, willing to endure more suffering, if only Palestine would some day be theirs. It was then that Israel Zangwill, the spoiled child of his people, left the Zionist movement to seek some other method for his nation's salvation. He founded the ITO.

What chance would any man have against such obstinacy, such obduracy of a people refusing in its hunger the proffered half loaf of bread when the full loaf was not even in sight? Probably not a nation in the world now lives in its original habitat, yet the Jews will have nothing short of Palestine! But Dr. Steinberg, this strange and incomprehensible man, a curious blending of the realist and visionary, would not be discouraged.

It is not on record that he was Israel Zangwill's heir apparent, or that he was ever elected or appointed to take over the reins of the defunct ITO. He simply fell into it because it agreed with his plans, because it gave him a slogan, a standard, a great name with which to conjure. And when the name no longer suited him because of the opposition it aroused, he changed it to the "Freeland League for Jewish Territorial Colonisation." He rallied to his support a few influential English Jews who, for one reason or another, had realized the "futility" and "impracticability" of Zionism, but, in truth, the "Freeland League" is a one-man movement, and Dr. Isaac Steinberg, the eternal and undefeated dreamer of the ghetto, is the man.

The story is a striking one, for it goes to prove what can be done, what important political results can be attained by one person when fired by imagination and supported by an obstinate will. Single-handed and alone, with no support or encouragement from any known important source, Dr. Steinberg undertook many travels, visited many countries, made many explorations, arranged meetings, interviewed statesmen, politicians, influential men, remonstrating, demonstrating, proving the need of a land where Jews might save themselves from the despair and misery of their lot.

The mistake that our State Department and many Jews are making is that of lumping together the Jewish war refugees with the war victims of other nationalities. But the case of the latter is different, as is the root and cause of their agony. For while when the war is over the Poles, the Czechs, the Greeks and the other presently enslaved and exiled peoples will have homes to go back to and governments to receive them, the Jews do not have any such prospect. They will be hated and despised and barred from the very lands where their ancestors had abided for hundreds of years. This is neither a conjecture nor a gloomy prophecy of the future, but, unhappily, a fact based on the utterances of many a statesman of the governments-in-exile. The foul atmosphere Hitler has created will outlive his unsavory memory. Defeated on every other front, he has, alas, succeeded only too well on the Jewish front. Already the Poles are making no secret of their cynical satisfaction that

the war, calamitous to their country, has rid Poland of half her Jews.

Whither, therefore, shall the Jews, surviving death and planned annihilation, go? America is a land of safety and opportunity. Here, in the early 'eighties, Jews arrived in their tens of thousands without seriously arousing the prejudice of the Gentile population. Under normal conditions, another such emigration might be repeated, for America is a mammoth melting pot where foreigners are the rule, not the exception. But, unluckily, conditions are not normal, and for Jews very abnormal, for we have our Fords, our Lindberghs, our Wheelers, our Rankins, our Coughlins, our Christian Fronters. There is an alarming recrudescence of anti-Semitism in this country in its most hideous forms, condoned and even encouraged by the very men who should be the first to combat it. Any attempted direction of post-war Jewish refugees to the United States might act as a signal for serious racial and religious conflicts.

Palestine is the sole hope of the Jews, and under no circumstances, even under the severest trial, shall we abandon it. Every hardship is only another obstacle we must overcome to realize our immortal dream. But the unhappy fact is that Palestine, on Zionist terms, is not obtainable — not in the immediate future. The unhappy fact is that now, more than ever, under the rule of the White Paper, Palestine is not even permitted to open its doors to the streaming wretched thousands who are storming its gates. It was these and like considerations which have led Dr. Steinberg, himself a devoted Jew and loyal to our national traditions, to seek a way out of the pitiable dilemma with which post-war Jewish fugitives will be confronted.

Dr. Steinberg had explored many likely prospects for Jewish colonization, but after many trials and errors, his mind settled on Australia, more particularly the Kimberley district, an area so vast, that it is several times the size of England and Wales. It has plenty of water and pasture land, and is not unfavorable to industrial development. He had himself visited Kimberley many times, and taken along experts who tested its soil and water to make sure that the land would not prove inhospitable to European pioneers. He also had

endless interviews and conducted political negotiations with statesmen, politicians, legislators, churchmen, and men of influence. Prime Minister Curtin, Dr. Steinberg reports, expressed a favorable opinion of his plan; the State Legislative Assembly was receptive to it; the Commonwealth authorities endorsed it, and ecclesiastical bodies gave him their warmest support. All he needs now, this unofficial ambassador of his people claims, is the approval and recognition of the Jews for his plan — the colonization of Jews outside of Palestine — to materialize. After gaining some support for his scheme in England, Dr. Steinberg came to this country. He has established himself in quarters, and is addressing meetings, holding conferences, and attempting to mobilize public opinion in favor of his plan.

This, however, has been slow in coming, despite the pyramidal suffering of the Jews and the want of an outlet adequate to their needs. One must again refer to the historic Uganda offer of forty years ago. With the exception of the present emergency, there was perhaps no time in modern Jewish history as black and utterly hopeless for the Jews in eastern Europe as the year in which the Zionists turned down the English project for Jewish colonization in East Africa. Anti-Semitism was rampant everywhere. One still remembers with a thrill Dr. Nordau's tilting his verbal sword against the gathering forces of reaction. In Russia and Poland, where half the Jews of the world resided, life was made unbearable for them. Von Plehve was master of the situation, and the Black Hundred terrorized the Jews wherever they could find them. Then came the terrifying pogroms of 1903 in Kishinev, Bialostock, Zhitomir and many other communities, accompanied by the tolling of church bells and gay mobs dressed in festive garb. For several days the slaughter was systematically continued, respecting neither sex nor age, till the order to stop came from the highest authorities at St. Petersburg.

The Jews were frenzied with fear and despair; their worst apprehensions had come to pass. Yet, they buried their dead and bound up the wounds of those still living, and either went themselves or sent their delegates to the Zionist Congress at Basle. It was in the midst of

those days of wrath and agony that the Uganda project was brought to the assembled delegates. Yet not only was the offer spurned with indignation and protest, but no sooner had the Russian delegates, the very men who counted their own among the dead of the pogroms, returned to their homes, than they dispatched an ultimatum to Dr. Herzl demanding the withdrawal of Uganda before the next Congress. Dr. Herzl protested. He pointed out that Uganda was to serve only as a temporary measure in the face of a pressing emergency. But the Russian Jews would not budge from their position.

Were they madmen, suddenly deprived of their senses? Had suffering made them insensible to their pain, their sorrow, their future? On the contrary, they were clear-eyed and far-seeing men, idealists made of the stuff of heroes. They would not mortgage their future for the sake of the present, however dismal and pitiful it was. To paraphrase a familiar saying not of Jewish origin, what availed it a Jew if he gained Uganda and thereby lost his soul? Of what help and benefit would it be to the Jews—and to Judaism—if they abandoned one ghetto with its known dangers for the unknown perils of still another ghetto? And so they chose to wait and suffer—those unexampled heroic men.

Even if Kimberley were all Dr. Steinberg pretends it to be, even if its soil were rich and fertile and its climate wholesome and healthy, and he came to us bearing in his hand a charter sealed with the great seal of the Australian Commonwealth, the Jews could do nothing else than act as they did forty years ago under circumstances of a similar nature—and be even more obstinate today than then. For today Jews are fighting for their life, for their hope, for their future more so than ever before. Today, twenty-six years after the Balfour Declaration, after Palestine has been irrigated with the sweat of thousands of Jews, there can be no *ersatz*, no substitute, for it.

There will be Jews who, when the time is ripe to receive them, will go to Kimberley, as there had been Jews who, in national emergencies, went to other places, but in times like these, it would be suicide for the Jews if such migrations were to be made with the sanction of

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"FREELAND" NO SUBSTITUTE

A Reply to Rabbi Minkin

By DR. I. N. STEINBERG

THE editors of the *Review* should be complimented on their fairness in giving me the opportunity of replying to the article, "Substitute for Palestine," by Rabbi J. S. Minkin. It is rather embarrassing to reply to an article so full of praise for the writer, the only comfort being that it is extremely exaggerated and undeserved. I am afraid the Rabbi this time did not hold with the fine Talmudic saying, "Mikzas Shvochoi befonov," only partial praise should be given to a man's face.

If I may, however, deal with some of the personal statements in the article, I should like to emphasize strongly that the "Freeland League" is not, and never was, a "one-man movement." It was established in 1935 and grew, in the first place, out of the old territorial movement which was under the leadership of Israel Zangwill, and in the second place out of the ever growing threat to the whole Jewish population of Europe. For those of our brethren who were desperately trying to get out of their native countries, which had become death traps for them, there were only two possibilities at that time. One was the well-known way of individual emigration to whatever country overseas would give them the chance of admission. But both the actual Jewish refugees from Germany, as well as the hundred thousands of potential refugees from Eastern and Central European countries, found the doors of overseas lands closed in their faces.

The second way which attracted the Jews, not only from the economic viewpoint, but also because of its national and religious appeal, was Palestine. Unfortunately, the political position of the Jewish Palestine was already then full of dangers, and to penetrate there through the thick of certificates and regulations became ever more difficult.

In such a situation it was quite natural that from the broad Jewish masses of Europe, and especially of Poland, the cry for new havens was raised with the

elementary force of the will to live. The "Freeland League" came into being at that time, and it transformed this cry into the clear program of constructive Jewish colonization in some undeveloped, large area overseas. The idea was to recreate Jewish life on a new basis through the establishment of a large-scale, agro-industrial settlement where we ourselves would build our entire economic, cultural and communal life with our own hands and in a genuine Jewish spirit. The main characteristic of this type of colonization is that it does not aspire to establish a Jewish state. It therefore in no way competes with the Zionist Movement in Palestine.

The writer was one of the very many people of the new generation who associated themselves with the new movement, which seemed to them to interpret in a most realistic way the needs of our people. He never had the privilege of meeting Israel Zangwill, who was not among the living at that time, but naturally a great deal of Zangwill's foresightedness and deep devotion to the Jewish cause became part and parcel of the new movement.

The main argument in Rabbi Minkin's article appears to be that the Australian project of the "Freeland League" "can be no *ersatz*, no substitute for Palestine." Notwithstanding all the difficulties and dangers which today surround the Jewish hopes in Palestine, the Jews, according to Rabbi Minkin, should repudiate the Australian project and "act as they did forty years ago under circumstances of a similar nature—and be even more obstinate today than then."

Rabbi Minkin refers to the Uganda project, which was suggested by Dr. Herzl and bitterly opposed by the Zionists of those times. He says that "with the exception of the present emergency, there was perhaps no time in modern Jewish history as black and utterly hopeless for the Jews as the year in which the Zionists turned down the English project for Jewish colonization in East Africa."

It is really impossible to understand how anybody can compare the position of Jewry in Czarist Russia of 1903 with that of our people in Hitlerite Europe in 1943. In spite of the legal restrictions and pogroms in Russia, there could exist, and did exist, a formidable body of coherent, strongly conscious, creative Jewish people who never faced the direct threat of complete physical extermination. More than that: this body was mentally and morally so free and creative that Russian Jewry was at that time the mainspring of *all* modern Jewish national, social, cultural, religious movements and ideas. Thousands of personalities in communal activities today, in all walks of life, in all corners of the world, came mainly from that body of Russian Jewry.

In addition, the whole world practically was then open to Jewish immigrants, specifically, of course, the United States, which admitted millions of our brethren. No wonder that the Russian Zionists could afford at that time (which appears to us today as a veritably golden period of modern Jewish life) to turn down the Uganda offer of the British Government, well knowing that there were plenty of outlets for individual Jewish migration. They could afford to insist on the principles of Palestine because neither the life nor the welfare of their people was in jeopardy.

How terribly different is the situation of the Jews today. In the first place they are confronted not only with the threat of extermination; the curse of Haman's threat, "Lehashmid, leharog uleabed," to be destroyed, to be slain and to perish, has become the reality of our days. We are fighting not only for the life of our nation, but for the very lives of the men, women and children of Israel. All cruelties, all pogroms of Czarist times, vanish into insignificance in the face of our extinction.

And in the second place, those who could escape have no place to go. Those free paths that then led to America, for instance, do not now exist. How then, in Heaven's name, can we compare our tragic period with forty years ago?

With all due respect to ideological principles and the holiness of Eretz Israel, there is now the eternal demand which dominates all our thoughts, and programs, and principles, and mitzvot, and that is the demand: "VeChai Boh-

em," "and he shall live!"; for there can be neither Eretz Israel, nor Torah Israel, without Am Israel, the people of Israel.

This sense of responsibility for the survival of the whole Jewish people is the backbone and the justification for the "Freeland League." If it did not exist, every responsible, thinking Jew would have had to found it. Palestine itself cannot be built up without healthy Jewish communities outside the country. In fact, the only reservoir of material and spiritual forces for the further development of Palestine is to be found in the communities outside of Palestine. Therefore they must be strengthened and encouraged in every possible way. Imagine what the situation of Palestine would have been if American Jewry had not existed. In the same way, a large Jewish community in Australia will be of help to Palestine and Jewry as a whole. And who knows if Providence does not lead us to the new continent of Australia, as it once led us to the continent of America.

Of course, the path is not yet cleared. The Commonwealth Government has not yet been able to consider the project officially. There is still much political work to be done in order to insure the positive decision on the part of Australia. Although the ground has been prepared, we must not take it for granted. The Jewish people in this country must show their strong desire for the realization of this project.

Why should they desire it? Because

all tasks of the Jewish people are interconnected. They are all aspects of one comprehensive program of world Jewry. There are three main tasks that together constitute one task:

Re-establishment of Jewish Life in Europe.

Upbuilding of Palestine.

Jewish Colonization in a New Land.

It is a program that cannot be ignored by any Jew who sees before him constantly the suffering faces of his people.

I know that many are afraid that the establishment or even the project of a great Jewish settlement in Australia might, politically, do harm to the cause of Palestine. They think that the forces opposed to the upbuilding of Palestine as a Jewish Commonwealth might use the Australian plan as an argument in their fight against the Jewish future.

It is difficult for me to accept this line of reasoning. The Jewish demand for Palestine has already become an international problem of the first political magnitude. The opponents, as well as the friends of this great cause have already clarified their principles and attitudes. The opponents do not need an additional argument like "Australia" to attack Zionism; they have plenty of others in their arsenal. Besides, the Kimberley plan made it absolutely clear that it is not intended to establish another Jewish state; its aim is not political at all. It must be prepared in time so that our people may use it when necessary as an "eretz miklat," land of refuge.

BOLIVIA'S NEW GOVERNMENT DENIES ANTI-SEMITISM

THE new Bolivian President, Gualberto Villarroel, repudiated anti-Semitism in a statement which he said that the new government is ready to join the Inter-governmental Committee on Refugees. Senor Villarroel also said:

"It is ridiculous to imagine that there could exist in Bolivia a government that might in any way favor racial doctrines, inasmuch as such attitudes would lead us to deny our own Indian heritage and pay homage to the so-called Aryans. . . . Bolivia is very sparsely populated and needs new people but, unfortunately, not one percent of the Jewish population that

came into the country included farmers. That brought about protests that cannot be labelled as anti-Semitism or racism.

"My government does not in any way sympathize with racial doctrines and the fact that during the revolution not one of the many Jewish establishments was attacked by the populace would seem to corroborate that the Bolivian people are likewise alien to such exotic theories."

The President's statement made little impression in official circles in Washington. It was pointed out there that four members of the anti-Semitic National Revolutionary Movement are included in Villarroel's cabinet.

FIFTY years ago, the English-reading public received a nice surprise package. A book named "The Children of the Ghetto," by a hitherto little known writer, made its appearance simultaneously in Philadelphia and New York. The author's name was Israel Zangwill, who had previously published only satirical and controversial pieces in the London *Jewish Chronicle* and other strictly communal or sectarian papers. He was the discovery of the late Judge Mayer Sulzberger, the guiding spirit behind the then budding "Jewish Publication Society," who commissioned him to write the book and thus launched him on his great career.

"The Children of the Ghetto" belonged to a genre entirely unknown in the English literature up to that time. It explored a virgin field—the life of the East European Jewish immigrant in London's Whitechapel, and treated the subject with fidelity and humor and a total absence of apologetics. Its success was instantaneous.

It has long been a bone of contention among the critics of literature as to which is the best form of literary endeavor or practice: art for art's sake, or art for life's sake. Some critics have consistently maintained that the writer and the poet, and the novelist especially, must divorce himself completely from the practical, everyday life and its problems, and isolate himself from all the political, social and economic agitations, while others maintain that the essence of art is life, so that not only is it perfectly proper for the novelist and poet to plunge into the current of topical events, but that this activity adds to his artistic stature. Whichever school is right, the many-sided and varied activities of Israel Zangwill seem to prove that there is no rule without its exceptions, and that men of genius transcend all set laws formulated by everyday men for the guidance of men of average gifts.

One but needs to examine the list of works produced by Zangwill, note their varied nature and the utter sincerity and brilliance that characterizes them all to realize this. Zangwill was even more of a propagandist and active participant in causes than his fellow-English contemporaries, G. B. Shaw and H. G. Wells, at various periods in his career. He espoused Zionism, Jewish Territorialism, Women's

Suffrage, International Peace and Pacifism; he opposed the Entente between Britain and Czaristic Russia, the Versailles Treaty, the League of Nations and many other plans and causes that he considered instruments in the hand of the oppressor. The pamphleteer and controversialist did not in the least dim the glory of the imaginative writer, nor color his work. They merely deprived him of a certain portion of the time that should have been devoted to creative work, and us, his readers, of many a book or play that was thus doomed to die in its notebook-womb. On the other hand, such exquisitely wrought works as "The Dreamers of the Ghetto" and the "Italian Phantasies" do not in the least show the traces of the ardent propagandist and controversialist.

The duality of character so often noted by psychologists in some eminent men certainly was present in Israel Zangwill. Vehement pamphleteer and crusader on one day, he could ascend the plushed steps of an Ivory Tower the next and immerse himself completely in the long-gone past, dream the cosmic dream of Spinoza, hear the mocking laugh of Heine while stretched on his "mattress grave," see the mystic and rapturous vision of the "Master of the Name" and the soul-consuming, dagger-sharp speculation of the sceptic Acosta, or recreate a Passover Eve in Nazareth in the humble home of Joseph the Carpenter.

Zangwill's fame was originally based upon his "Children of the Ghetto," which for all its excellence teems with defects, such as overdrawn characters, too melodramatic situations, and events based on coincidence. Not one in a thousand of his readers, it is safe to say, has read his "Dreamers of the Ghetto," his "Italian Phantasies," his "Voice of Jerusalem," or any one of his plays. And Zangwill's dramatic works, whatever their faults on the stage, are exceedingly readable plays. Their abundance of rich and glittering dialogue makes them more enjoyable and entertaining in the imag-

Most Popular Anglo-Jewish Novel Fifty Years Old

A ZANGWILL ANNIVERSARY

By HAROLD BERMAN

ined state than in the reality of the theatre.

Regarding Zangwill's comparative failure as a dramatist, a failure that, according to some, contributed not a little toward the bringing on of his death in his sixty-third year, there is much to be said. "The Cock-pit," the "War God," the "Forcing House" failed to win popularity because they strove so hard to drive home a moral or a social lesson. But so did the plays of Ibsen, and so do the plays of Shaw. The difference between these playwrights and Mr. Zangwill is, however, great. For, whereas the stories told by them can stand up without the aid of the underlying thesis, the Zangwillian play almost never does. And this is what distinguished the first-rank artist from the lesser one. Zangwill in his drama was but seldom the detached artist and observer of life, and almost always the fervent preacher of an idea.

It is idle to deny the fact that even the most assiduous and fanatical subscriber to the art-for-art-sake gospel has some sort of a thesis underlying his work hidden away beneath the glossy smoothness of his tale. The "artist by the grace of God" does succeed in completely hiding his moral-plum within the rich cake of his tale, while the others find their graphic powers completely eclipsed by their social and religious zeal. They succeed only in producing sermons or harangues in the guise of a novel or a play. To this latter genre the most of Zangwill's plays belong.

There were indeed several Zangwills: the novelist, the poet, the dramatist, the translator, the pamphleteer and controversialist, and the Social reformer. In all these spheres he was active all through his life. But it is Zangwill the novelist and short story writer who stands out pre-eminent. And it may be said that when the time comes—as it must come sooner or later in the ebb and flow of

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IN American courts, when decisions are rendered, the prevailing opinion invariably appears first, followed by a dissent if there be any. Here, then, is an anomaly. With genuine interest I read the comment of Robert P. Goldman in the October issue of *Liberal Judaism*, with the subhead indicating that it was a dissent. I am not so conceited as to believe that I can adequately express the views of, or write for, the majority of the American Jewish Conference. But to the extent that Mr. Goldman casts doubt on the effectiveness of the American Jewish Conference, I enter my dissent to his dissent. I, too, was a delegate to the American Jewish Conference, nominated and elected by the Jewish community of Brooklyn. I entered the Conference as a non-Zionist. I left it convinced of the validity of the position taken with respect to Palestine in the resolution adopted by an overwhelming majority vote, with respect to which I then said: "I came here with an open mind. I learned much—and I have contributed to a result which I believe to be both correct and just."

To me the importance of the American Jewish Conference lies not solely or even primarily in the resolutions which it adopted on Palestine, on Post-War Rehabilitation, or even with respect to the most immediate problem confronting us, viz., the rescue of the Jews from extermination by Hitler. The prime importance of the American Jewish Conference lies in the fact that, for the first time, organized responsibility has replaced divided counsel in the ranks of American Jewry, and that a democratic instrumentality has been created representative of every group within the Jewish community for united action in a period of the gravest emergency which has ever confronted our people. That is the most significant fact which has emerged from the sessions held in New York City on August 29th to September 2nd. Every other accomplishment and every possible weakness that the sessions of the Conference may have revealed pale in significance in the face of this major fact. The American Jewish Conference represented the coming into adulthood of the Jewish community and the first successful application, in a quarter of a century of the democratic procedures of our country, to the administration of the af-

fairs of the Jewish community as a whole.

This dare not be lost sight of, nor minimized. At a moment when the most devastating attack is made upon the Jewish people wherever they live, unified counsel and action is of transcendent need. Any attempt to break this unity, so newly created and so imperatively needed, is a disservice to the Jewish people in its hour of peril.

As one who has attended many conferences and had some part in a long life in endeavoring to meet with the problems of our people, I can say that the Conference left upon me the indelible impression of a deliberative body organized democratically and with every effort made by those who were in the majority not only to provide full freedom of expression by the minority but to conciliate to the fullest extent possible divergences of opinion.

My first contact with the American Jewish Conference came when I was invited in behalf of the Union of American Hebrew Congregations to aid in establishing a system of registration by groups, the purpose of which was to provide for orderly participation in all the committees of the Conference of all the delegates at the Conference. It was very clear, after almost two months had elapsed between the conclusion of the elections and the holding of the sessions of the Conference, that those who espoused the Zionist cause (and I was not one of them) had won a majority in the elections. It would have been very simple for the ordinary majority rule to obtain in all the appointments, in all discussions, in all votes. Instead it was the majority which proposed the system of group registrations and proportionate representation of all groups in all the committees of the Conference. Under this system, virtually every delegate was named to at least one committee by his own group. It was equally apparent that

The Conference Converts an Opponent of Zionism

THE AMERICAN JEWISH CONFERENCE

By MEIER STEINBRINK

Justice of the Supreme Court,
State of New York

daily meetings of 502 delegates in plenary session would not provide the possibilities of deliberation. It was therefore agreed, and wisely, that a portion of every day should be assigned for the meetings of the committees where a full discussion could be assured of the specific problems before each committee and before a conclusion was reached. Such meetings were held. Each committee was in effect a miniature of the composition of the Conference itself.

The caucuses, to which Mr. Goldman objects, proved to be a very valuable media in transmitting the discussions of the various committees and securing the agreements or the disagreements of the groups to the various formulations presented in the committees on all problems before the Conference. These caucuses were held by all groups including our own Reform religious group of which the Union of American Hebrew Congregations was a part. For virtually three days each important committee met to discuss basic problems in which every point of view had a full opportunity for expression and which found its final expression in the resolutions presented to the plenary sessions for adoption.

It was my distinction to be elected chairman of the Organization Committee which proposed the plans subsequently adopted by the Conference for the implementation of the resolutions adopted. It is worth noting how I happened to be elected chairman of this important committee and the character of the proceedings of it, as both the election and the proceedings were duplicated in every committee of the Conference. Each committee of the Conference was made up of sixty-odd members representing the nine groupings within the Conference. Each committee was left free to elect

its own officers. In the Committee on Organization I was spontaneously nominated from the floor by two representatives of a group with which I was at no time identified. No prepared resolutions were submitted to our committee. The problems before us were discussed, and on the basis of that discussion, the resolution which is now part of the record — whereby an interim committee was established to carry on the work of the Conference — was formulated. That resolution is the result of the composite thinking of all of the members, and was under discussion for days. On parts of the resolution serious division was indicated, but when the whole had been submitted, those sections which received a majority vote in the committee were presented as the resolution of the entire committee, and received unanimous endorsement by the plenary session. This procedure was similar in principle in every other committee of the Conference.

Mr. Goldman seems to stress that Palestine received, as he believes, a primary place in the discussions at the Conference, whereas in truth the question of the implementation of the rights of the Jewish people with respect to Palestine was intended to be secondary in the consideration of those who planned the Conference. Mr. Goldman is in error, both as to the facts and the results. An examination of the record of the Pittsburgh Conference and discussions with leaders responsible for planning the Conference establishes without peradventure of a doubt that there was no segregation of the two basic problems confronting Jewry. The consideration of action on problems relating to the rights and status of the Jews in the post-war world and of the implementation of the rights of the Jews with respect to Palestine were regarded as two equal parts of one problem. There was nothing in any of the projects of the Executive Committee to indicate that one was less than the other, nor was there any such indication at the Conference itself.

It should be understood, however, that the extraordinary interest which revolved around the resolution on Palestine was perfectly natural, for it had been very obvious from the beginning that the resolution on Palestine would create the point of greatest controversy and that upon it rested the ultimate life of the

Conference, since it was not clear whether organizations dissenting from what might be the agreed upon resolution would choose to remain within the Conference.

Nor is it fair to charge the Zionists with curtailing in any way freedom of discussion. Precisely the reverse is true. Under the terms of the Pittsburgh meeting, the discussion on the two basic problems was scheduled to take place only at the Conference where a representative cross-section of American Jewry could participate. To secure that representative cross-section of American Jewry was the entire purpose of the election. It would have served no purpose had there been preliminary discussions in advance of the Conference itself. That there were no such preliminary discus-

sions should not be laid at the door of the Zionists. This was a wise precaution created by the conveners of and participants in the initiating meeting at Pittsburgh. At the Conference itself the fullest opportunity for free discussion existed. The Zionists were entirely within their rights in presenting and pressing for a resolution of their choice. The non-Zionists had the same right. Equally within their rights were the representatives of the Union of American Hebrew Congregations and members of the Non-Partisan group who did in fact present their own resolutions or declarations of principle.

It was a source of the deepest gratification to me that the Union of American Hebrew Congregations left its individual
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THE NEW PALESTINE PARTITION PLAN

VICTOR H. BIENSTOCK, Jewish Telegraphic Agency correspondent, reported from Cairo the details of the new partition scheme for Palestine. According to later news from London, the new territory that will be offered to the Jews will have dominion status within the British Empire for a Jewish state. The reports also state that the plan has already been submitted to Jewish and Arab leaders.

Following is Bienstock's Cairo dispatch:

The Palestine question will definitely be solved within the forthcoming year on the basis of the new partition scheme, it was predicted in high British quarters in Cairo. This plan, British officials disclosed, has been discussed in recent weeks in London. It will serve as a basis for negotiations which will commence in Cairo after the arrival here of a new British Minister of State for the Middle East who is due to reach Egypt within a month.

Under the new scheme, it was reliably stated here, a large part of Palestine, including the southern part of the country which is known as the Negeb, as well as part of Transjordan, will become Jewish territory. The remaining areas would be attached to a "Greater Syria" which the plan envisages as a regional federation comprised of the present Syria, Lebanon

and the remainder of Palestine and Transjordan.

While the Syrian Government was described here as being pleased with the project, which would add important and highly developed areas to its territory, there is marked hesitation on the part of the Lebanese. Premier Riad el Solh of Lebanon is quoted here as having definitely stated that while the Lebanese Republic is willing and prepared to cooperate with Syria in administration of common interests and in other directions, it has no intention of sacrificing any part of its sovereignty. It is believed, however, that the federation scheme could proceed without Lebanon.

It was pointed out here that the British Government would have to reach an understanding with the French authorities with regard to the status of the parts of Palestine and Transjordan which are to be attached to a "Greater Syria." It is hardly likely that Britain is prepared to waive its interest in the sections of Palestine and Transjordan which will be ceded to Syria. At present French authorities are in the midst of negotiations with Syria and Lebanon seeking to establish with them treaty relations similar to that established between Britain and Iraq. Under the proposed treaty, Syria and Lebanon will remain under the French sphere of influence.

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"Romain Rolland was the highest and purest incarnation of justice. . . . He was a free spirit, devoid of any prejudices, loving all peoples alike, for to him all peoples were 'the people.'"

—GENERAL NEMOURS in
Pour La Victoire

WHEN the second World War broke out, the greatest modern French novelist, Romain Rolland, was seventy-three. He was then residing in the small French town of Vezelay, working on his memoirs. After the collapse of his country he could have gone to neutral Switzerland or emigrated to the United States. But he did not wish to leave France in its hour of humiliation and distress. He hoped that his presence would help raise the spirit of his defeated compatriots. Rolland, the militant anti-Fascist, had no illusions about the Nazis, even though, at first, they treated the Frenchmen with kid-gloves. Unlike the eminent Catholic poet, Paul Claudel, who had been his class-mate, he did not put much trust in the government of Pétain, either. Yet he could not foresee that any Frenchmen could be mean enough to impose house arrest on him, as was done by the traitors of Vichy. Nor could he anticipate that the Nazis eventually would put him into a concentration camp and torture him to death.

Those who, like this writer, have been in a Nazi concentration camp and have witnessed there the breakdown of young, strong men, can realize how the weak septuagenarian poet must have suffered before death relieved him. His blood will weigh everlastingly on the conscience of the German nation, for by assassinating him the Nazis "liquidated" one of the best friends Germany ever had in France. It is true that in his masterpiece, "Jean-Christophe," the romance of a German musician, he not only praised Germany, but reproached her for some of her false standards. Yet he also criticized the moral weakness of France. He found noble souls on either side of the Rhine river, but the German and French masses failed to understand each other. "Jean-Christophe," a novel of more than 1550 pages, on which the professor of musicology, Rolland, worked for nearly two decades, was, in the words of his biogra-

pher, Stefan Zweig, "a work that was not to serve but one European nation but all of them and their brotherhood. Here was the man, the poet, who brought all the moral forces into play . . . It was the first consciously European novel that was achieved here, the first decisive appeal towards brotherhood . . . It was more penetrating than all the protests and pamphlets."

Since the nations refused to understand one another, the war broke out—but Rolland, the ardent pacifist, continued to strive for the pacification of the world in defiance of the popular feeling in France that turned against him. In Switzerland he did plain clerical work for the Red Cross, and when, in 1915, he was awarded the Nobel Prize ("as homage to the exalted idealism in his authorship, and also to the sympathy and truth with which he has drawn different types of people," as the inscription with the award read), he gave the money away "to mitigate the miseries of Europe."

While writing scores of novels, plays and essays, he took time out to issue a manifesto urging all "brain workers" throughout the world to transform this conglomeration of chauvinistic states into a fraternal union, and he paid a visit to the Soviet Union, which he defended against the reactionaries just as he strove to alleviate the plight of the victims of Fascism. In short, he was, as he liked to call himself, "a republican with advanced socialist sympathies, an internationalist at heart and a citizen of the world."

Small wonder that a man of this type was also a sincere friend of the Jews. Napoleon is reputed to have said that the treatment of the Jews in every country was the barometer of that country's civilization. Similarly one might say that the attitude of a person toward a member of another race or religion clearly indicates the degree of his culture. Rolland was married to a Jewess, a daughter of that eminent philologist, Michel Bréal, professor at the Collège de France and

A Great Liberal and Friend of the Jews is Killed by the Nazis

In Memoriam: Romain Rolland, Conscience of Europe

By ALFRED WERNER

officer of the Legion of Honor. Like his master, Anatole France (who recommended him for the Nobel Prize), Rolland admired the peculiar genius of the Jewish people and defended the Jews whenever they were attacked unjustly. He was in his early thirties when the Dreyfus case swept France, tearing her into two hostile camps: the Dreyfusards and the anti-Dreyfusards. At the time of the trial he wrote: "He who can see injustice without trying to combat it is neither entirely an artist nor entirely a man." Not only did he struggle for the revision of the trial, but he also wrote a drama, "The Wolves," in which he lifted the problem "from the realm of time into that of the eternal." In this play, which takes place during the French Revolution, a man is unjustly accused and sentenced despite every effort to gain him a hearing. Rolland shows how the bigotry and intolerance of powerful zealots often makes necessary a second struggle for liberty after "liberty" has been won. ("The Wolves" was produced in Yiddish by Maurice Schwartz.)

Rolland's ideas on Jews and Judaism are clearly expressed in "Jean-Christophe." The hero is surrounded by Jews: his mentor, Sylvain Kohn, is a Jew; his most helpful friends, Weill and Mooch, are Jews, but his bitter enemy, the ironical Lucien Lévy-Cour, is also Jewish. Among the women he meets is Judith Mannheim, whose cold intellect repels him. The German musician who spends part of his life in France is, however, not free of prejudices. In fact, he complains to his Gentile friend, Olivier, that "we're always knocking up against them [the Jews], both friends and foes."

"The reason is," Olivier explains, "that they are more intelligent than the rest. The Jews are almost the only people in France to whom a free man can talk of new and vital things. The rest are stuck fast in the past among dead things. Unfortunately, the past does not exist for

the Jews, or at least it is not the same for them as for us. With them we can only talk about the things of today; with our fellow-countrymen we can only discuss the things of yesterday. Look at the activity of the Jews in every kind of way: commerce, industry, education, science, philanthropy, art . . ."

Christophe replies jokingly that he could do without the Jews.

"You might go on living, perhaps," Olivier tells him, "but what good would that be to you if your life and your work remained unknown, as they probably would without the Jews? Would the members of your own religion come to your assistance? . . ."

"That is true," said Christophe. "They have given me encouragement and help, and new life for the struggle by showing me that I was understood. . . . You are right. We mustn't be ungrateful."

Rolland proved himself a keen observer of the Jewish scene and a friend of truth, in his preface to the novel of his friend, Jean-Richard Bloch, titled, "& Co." This is a story of Alsatian Jewish businessmen in a little French community in the west of France. "Any contact with Israel gives rise to strongly diversified chemical reactions," he wrote, and praised his friend, saying that "no figure of our own age has realized as ably as he has that harmony of the proud virtue of art and intelligence of those two ancient but always renascent peoples, of those spiritual aristocracies in the Orient and the Occident—France and Israel."

Jean-Richard Bloch was not the only Jew among Rolland's numerous friends. The "*Liber Amicorum Romain Rolland*," published on the poet's sixtieth birthday, in 1926, contains messages of friendship from such outstanding Jews as Ernst Bloch, Georg Brandes, Albert Einstein, Waldo Frank, Sigmund Freud, Arthur Schnitzler, André Spire, Ernst Toller, Israel Zangwill and Stefan Zweig. The latter was in close contact with Rolland from 1913 until the collapse of France. In his autobiography, "*The World of Yesterday*," Zweig, who translated several of Rolland's books into German and worked with him in Switzerland for the re-establishment of peace, gives an unforgettable description of the Frenchman's personality.

Calling his shining blue eyes "the clearest and kindest eyes I have seen in

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NEW BOOKS OF JEWISH INTEREST

Reviewed by Rabbi Israel H. Levinthal

"*Pioneers and Builders*," *Biographical Studies and Essays*, by Abraham Goldberg. *The Abraham Goldberg Publication Committee*, 444 Fourth Avenue, New York.

THIS volume is a beautiful tribute to the memory of a man who left an indelible mark on the Jews of our generation. Abraham Goldberg was a gifted writer in Hebrew, Yiddish and English, an orator of extraordinary talent, and a man whose mind was keenly alive to all the problems that faced the world today. Above all, he was a student of Jewish life and Jewish letters, able to analyze with remarkable logic and insight the deeper meaning of events and the contributions of our great writers and leaders.

The present volume, published posthumously, is a collection of critical essays and studies of great Jewish figures of the past century. The author divides his studies under the following headings: Ideologists, Poets, Statesmen, Historians and Scholars, Leaders and Orators, Essayists and Novelists, Philanthropists. It indeed represents a Jewish Hall of Fame. One can almost find a full course in modern Jewish history in these chapters, which give not only a penetrating analysis of each man's achievements but also of the time in which he lived, the events that called forth the man's work, and the man's influence on the trends of Jewish life.

Most people who knew Ab Goldberg—as he was usually called—remember him as the Yiddish writer and speaker. He did love Yiddish, and he could make Yiddish sound musical and rich. The reader of this volume will be surprised to note what an equally fine English style he possessed.

There is only one fault that the reader will find with this volume, the fault of omission. These omissions evidently were felt by those who edited the volume, for they mention that the author, at the time of his death, was engaged in further studies which he had hoped to include in this work. One can hardly conceive a past devoted to scholars without a study of that picturesque figure, Solomon

Schechter, who influenced in such a large measure Jewish scholarship even to our day. Nor is it possible to write of orators and leaders without including a study of Stephen S. Wise, one of the greatest orators of his generation and a leader of tremendous influence. There are other men who deserved to be included.

The book is made yet more noteworthy by a touching Foreword by Pierre Van Paassen and a most interesting Preface by Louis Lipsky. All in all, it is a unique work and should be found in the home of every intelligent Jew. Dr. Weizmann appraises it correctly when he terms it: "A distinct contribution to the vast and rich literature of a renascent people."

"*The Stream of Jewish Life*," by Dorothy Alofsin. *The Union of American Hebrew Congregations*.

HERE is a work that fills a long felt need. Educators and rabbis have realized for a long time the importance of acquainting the Jewish child with the current scene in Jewish life.

Dorothy Alofsin—who, by the way, we are proud to claim as one of our own community—has written just such a story. She has had wide experience in writing for the youth, and her juvenile stories have appeared in many magazines. With this special gift that is hers, she makes her youthful subjects take a trailer trip and visit the leading institutions which are the center of all Jewish life in America.

Though the book appears under the auspices of the Union of American Hebrew Congregations, it is not partisan in any sense, but succeeds in giving a beautiful picture of *all* Jewish life, Orthodox, Conservative and Reform. The description of the Jewish Theological Seminary, the portrayal of the genius of Solomon Schechter, the account of the Yeshivah College and the Yeshivah Rabbi Isaac Elchanan, as well as the evaluation of the contribution of its sainted president, Dr. Revel, are all done with that same love and interest as is the descrip-

tion of the Reform Hebrew Union College.

The reader becomes acquainted with the various types of Jewish institutions and organizations, the work of the Hias, the National Refugee Service, the Joint Distribution Committee, the National Council of Jewish Women, the Ort — all interestingly analyzed and described. The various national Jewish hospitals for tuberculosis patients in Denver, the Jewish Braille Institute for the Jewish blind, and other charitable institutes are visited and observed. The work of the Hillel Foundation in our colleges, the Menorah, the A. J. A., as well as the important educational work of the Dropsie College, the Jewish Publication Society, the American Jewish Historical Society, are all included. The author gives a beautiful description of the various Palestinian agencies supported by American Jews, and at the same time succeeds in giving a most sympathetic account of Jewish achievements in Palestine. The war work, such as is done by the Jewish Welfare Board, as well as the national organizations working for the defense of Jewish rights, like the American Jewish Committee and the American Jewish Congress, are all pictured in a way to create a lively interest in the Jewish youth.

And all this is done in story form, so that the child's interest is held from beginning to end.

"Israel Speaks for Democracy," by Abraham H. Israelitan. With an introduction by Dr. Robert Gordis. Bloch Publishing Co., New York.

THIS tragic war is being fought in behalf of the ideals of democracy and liberty. What has Judaism to say about these ideals? Are the Jewish teachings of democracy in consonance with the modern conception of this sublime ideal? Rabbi Israelitan, in this beautifully printed booklet, answers these questions in a most convincing and fascinating manner. The little book is designed for class-room use in our Hebrew and Sunday Schools, and the author reveals a fine pedagogic sense in handling this important theme. This is a subject which should become a vital part of every school curriculum, so that the coming generation may grow up with a finer understanding of the true meaning of democracy.

THE PASSING OF CORPORAL CHARLES ANTELL

By LESTER LYONS

FROM the very moment our country was drawn into the global conflict, the members of the Brooklyn Jewish Center have steadfastly and unreservedly given of their sinews and substance to advance the war effort. Through war bond drives, Red Cross production services, blood donations, and other essential activities, the men and women connected with the Center are daily making signal contributions to our nation's war demands. Nearly every member has a beloved relative in the armed forces. With tempered pride the Center has been displaying the names of its own large number of members in military service.

Our institution mourns the first member to fall in action. Sadly it learns that on November 27th Corporal Charles Antell made the supreme sacrifice in Italy.

Deep enough would be the distress of the Center at the prospect of the passing of any member in service. More poignant, though, is its feeling of sorrow once the cruel hand of death has actually struck. The previous haunting fear of possible calamity has been crystallized into keen grief at a loss already occurred.

To pay tribute to the memory of Charles Antell is to do more than merely acknowledge his sterling character, his gracious bearing, his generous nature, his wholesome conduct. Those at the Center who were privileged to enjoy the warmth and devotion of his friendship will ever remember that he truly exemplified the high ideals of patriotism and communal service to which our institution is dedicated.

Modest and unassuming, Charles Antell strove always to fulfill his duties to his people and his country. As a teacher and lawyer he sought to emphasize and spread the precepts and practices of good citizenship. He took special interest in and devoted much time to projects for the building of character and tolerance in the young. To this end, he voluntarily assumed the task of forming and leading, in the neighborhood of the school at which he taught, a boys' club consisting of students and graduates. His concern

for the welfare of his colleagues resulted in his being put in charge of an agency at his school rendering aid to teachers in distress. Endeared to those whom he served, he was for years selected as the most popular teacher at the school.

Championing the cause of Zionism, he played an active role in the Eastern Parkway Zionist District. Besides being a member of its Administrative Committee, he was an associate editor of the *Zionist Herald*, to which he contributed



Corporal Charles Antell

informative articles up to the time he entered military service.

Charles Antell was content to take his place as a soldier wheresoever duty called. He was happy to serve in a humble and exacting sphere in the infantry. Of the year and a half he had been in service, the past eight months had been spent in the Mediterranean area. Great as was his zest for life — and life's rich vista was yet before him when he died in his thirty-sixth year — he was ready to yield it unflinchingly for his country's sake. The

[Continued on page 22]

THE NEWS OF THE MONTH

THE New York City Police Department's sabotage squad of ninety men was under orders this week to take all measures necessary to curb anti-Semitic disturbances and to apprehend the persons responsible. Instructions to this effect were issued by Police Commissioner Lewis J. Valentine, who also ordered Chief Inspector John J. O'Connell to have divisional inspectors make a survey of all reports of anti-Semitic vandalism and submit detailed accounts of the incidents.

The Police Department, it is understood, hopes in this manner to discover the persons or groups who are behind the attacks, most of which have been committed by youths under sixteen. The detectives have been told to take up hidden posts near all synagogues that have been desecrated and at others which secret reports to the police indicate may be defiled. All youths seized by police are to be taken to their homes and summonses issued to their parents for improper guardianship. One high police official told reporters that the Christian Front has recently been active and might possibly be behind the disturbances.

A TOTAL of 3,177 Jewish immigrants entered Palestine in the last quarter of 1943, it was disclosed in Tel Aviv by Eliahu Dobkin, immigration chief of the Jewish Agency. During all of 1943, he disclosed, 2,018 children arrived under the auspices of the Youth Aliyah.

☆

PALESTINE Jewry is united in opposing any and all partition schemes, it was stated in London by Berl Locker, Histadruth leader and a spokesman for the Jewish Agency office there, upon his return from an extended visit to Palestine. Mr. Locker said that the question of partition has not been discussed by the Zionist Actions Committee or by the Jewish community. General reaction to partition schemes, he added, are slogans in the Hebrew newspapers stating: "Never partition."

Despite the Palestine Jews' "frustration," he stated, they feel that their fate is bound up irrevocably with that of the

United Nations. Describing the progress of Palestine agriculture and industry, Mr. Locker said that Jewish agricultural production jumped 42 percent during the war and Jewish industry is supplying the army throughout the Middle East. He disclosed that twelve "outposts" have been established in the Negeb, the southern section of the country, in places where water has been found. In reply to a query concerning David Ben-Gurion's resignation from the chairmanship of the Jewish Agency executive, Mr. Locker asserted that it was not due to "fundamental political differences."

✧

MRS. S. E. BLOOM of Eufaula, Alabama, has knitted more sweaters for the Red Cross than any other woman in the United States. During the last war she

proved her knitting prowess by delivering more socks than any other woman in the county. The county record, however, did not satisfy her for World War II.

Within the last year, she knitted 190 sweaters, and she expects to pass the two hundred mark in a few weeks. Knitting is by no means her full-time occupation. Mrs. Bloom, besides managing her house, runs a flower shop. She is, at the same time, chairman of the Soldiers' Recreation Center of Eufaula, and chairman of the Red Cross Canteen unit. Her only son is somewhere in the South Pacific.

✧

SIR HAROLD MACMICHAEL, High Commissioner for Palestine, has warned the population to abstain from "too much talk regarding dreadful dangers looming in Palestine" and "rights of self-defense."

AMERICAN JEWISH CONFERENCE CONDEMNS EMERGENCY COMMITTEE

THE American Jewish Conference issued a statement charging that the Emergency Committee to Save the Jewish People of Europe is one of a "series of fronts" whose leaders have "constantly assumed to speak for the Jewish people in this country without having or endeavoring to secure a mandate from any constituency," and whose activities have caused "discord, resulting frequently in a disservice to the cause they had assumed to represent."

Tracing the history of the "American Friends of Jewish Palestine," "The Committee for an Army of Stateless and Palestinian Jews," the current "Emergency Committee" and the "American League for a Free Palestine," the statement declared that these "several manifestations have common features which reveal their character as being one and the same." Instead of co-operating with established and recognized national Jewish agencies, they have entered into competition and sought to undermine them, the statement continued. "They have conjured up the illusion of activity by press agency, financed by the appeals for contributions invariably accompanying their advertisements."

Referring to the Baldwin-Rogers resolution sponsored by the Emergency Committee in Congress, the Conference declared it was introduced in "complete disregard of the rescue program which is being actively pressed in Washington by representative Jewish agencies" and that it does not reflect the totality of that program.

"Obviously, any resolution which promises the slightest hope for the rescue of the Jewish people of Europe will command support, but it must be pointed out that the Emergency Committee has made rash and exaggerated claims as to what this resolution will accomplish," the statement said.

Referring to the American League for a Free Palestine, the statement asserted: "The prospectus of this new organization is a mixture of all the propaganda items which have proved serviceable in the past in capturing sympathy and contributions. But if the propaganda is confusing, the purpose is clear. The prospectus includes an open attack on the World Zionist Organization." It described the new group as an attempt to establish a front against the Jewish Agency for Palestine.

In a New Year message broadcast over the Palestine radio, the High Commissioner assured the people that he is not inclined to minimize any dangers, but added that "nothing can be gained from exaggerations." He called upon "profiteers of politics" not to be blind to the needs of the future and to their ultimate self-interests. A distinction must be drawn, he said, between "household time" and "historical time." He appealed to the population to give up "narrow sectarianism, squabbles and demagoguery."

THE General Officer commanding British troops in Palestine announced that the sentences imposed upon seven colonists from the settlement of Hulda for illegal possession of arms have been confirmed. Attorneys for the Hulda settlers had appealed from the decision of a military tribunal which, on December 17th, sentenced the colonists to terms of imprisonment ranging from two to six years.

The heads of all Jewish co-operative settlements in Palestine met to discuss the situation arising out of the conviction of Israel Birnbaum, head of the Hulda settlement, who was sentenced to five years imprisonment as the person responsible for all that occurred at his settlement. The conference decided to inform the High Commissioner that the chairmen of the Jewish co-operative colonies are no longer able to continue their duties under present circumstances.

Leaders of the Polish Peasant Party and of the Socialist Party now in London have joined the two Jewish members of the Polish National Council in demanding that the Polish Government-in-Exile take energetic measures to combat the anti-Jewish propaganda which is being spread among Polish refugees and in the ranks of the Polish army.

ABOUT 8,000 of the 10,000 Jews of Rome whom the Germans are attempting to round up have succeeded in eluding the Nazi dragnet and are being hidden by friends, it is reported by a Goteborg, Sweden, newspaper. A Rome correspondent of the paper says that the German occupation authorities took a census of the Italian capital's population last week in an attempt to discover Jews and other

fugitives and to count the number of refugees in the city.

RABBI BARNETT BRICKNER, of Cleveland, who is making a worldwide visit to Jewish soldiers as a representative of the Jewish Welfare Board, reports that there is practically no anti-Jewish feeling among American troops overseas. At a press conference here, he said that he had noted a marked revival of religious interest among American troops. In many sectors, Jewish chaplains are "circuit riding," he said, traveling constantly to minister to the needs of small groups of Jewish soldiers.

In places where there are but a few Jews and no rabbi, the Catholic or Protestant chaplain works with the Jews, assisting them in conducting their own services. Rabbi Brickner was critical of the nature of entertainment provided troops, saying that they did not want sex stuff, but high-class entertainment. He added there was a need for providing soldiers with greater orientation on war-time and post-war affairs.

NAZI provocateurs working under the direction of German Propaganda Minister Joseph Goebbels have established a "Jewish Freedom Station" which is beaming broadcasts to Palestine urging Jewish settlers to rise up and expell "Arab terrorists," it is reported in the London *Daily Sketch*.

The paper says that the station, which is believed to be in Greece, is apparently attempting to furnish the Germans with a basis for their anti-Zionist propaganda among the Arabs in the Middle East at the same time that it hopes to arouse some Jewish extremists to precipitate violence. "This is the first time that Goebbels has been known to champion the Jews," the *Daily Sketch* comments.

STRESSING the growth of anti-Semitism in Great Britain, the London *Jewish Chronicle* calls for the raising of a huge "defense fund" to be used to combat anti-Jewish propaganda. Lack of such resources up until now, the paper says, has resulted in the fact that innumerable chances to expose anti-Semitism and anti-Semites have been lost.

PREMIER FRANK A. COOPER, of Queensland, Australia, stated that the

question of the establishment of a Jewish national home "was one for the Jews to settle for themselves." He added that for centuries the Jews had an opportunity to build a nation for themselves and had failed to do so, "apparently preferring to live with other people."

At the same time, Edward M. Hanlon, Queensland's Home Secretary, asked, "What right have the Australian people to complain about the oppression of the Jews in Europe when they have been guilty of the most persistent extermination of the aboriginal inhabitants of Australia?" Hanlon expressed sympathy for

Obituaries

LEON GORDON, well-known American portrait painter. He was 54. Gordon's real name was Borisovitch. He was born in Minsk, and came to this country at the age of 14. Celebrities he painted included President Coolidge, Winston Churchill and Vice-President Wallace. In the early part of his career he did magazine illustrations and other commercial work.

JOSEPH JASTROW, one of the most noted psychologists in the country. Professor Jastrow died of a heart attack in Stockbridge, Mass. He had reached the age of 80. Jastrow, the son of a rabbi, Marcus Jastrow, was brought to the United States from Warsaw when he was a year old. His wife was Rachel Szold, of Baltimore. She died in 1926.

Thirty-eight years before Freud was known here, Dr. Jastrow had already published his "The Subconscious." His first book, published when he was only 26, dealt with "Time Relations of Mental Phenomena." In his later life he wrote many popular works which aimed to guide the people to a better mental and spiritual life.

RABBI LOUIS WERFEL, chaplain with the Twelfth Air Force Service Command in North Africa, killed in a plane crash in Algeria. Chaplain Werfel was known as the "Flying Rabbi." He got his nickname because he flew extensively to outlying points to serve the men. Before entering military service Chaplain Werfel was Rabbi of the Kneseth Israel Synagogue in Birmingham, Alabama. Rabbi Werfel was the fourth Jewish chaplain to lose his life in the war.

the Arabs, "whose land has been taken from them without full compensation."

FIFTY-FIVE students received academic degrees at the annual graduation exercises of the Hebrew University. Five of the graduates were granted the degree of Doctor of Philosophy for researches in Jewish history.

Since the founding of the University twenty-five years ago, it has graduated 438 students, of whom thirty-seven received Ph.D. degrees.

☆

THE new session of the Canadian parliament may take up of opening the country to increased immigration from Europe, it was predicted in the press here.

It is expected, however, that the Canadian Government will take no action on admitting large numbers of immigrants until the war is over.

A MEETING of the Zionist Actions Committee in Jerusalem approved the Jewish Agency's decision to send a three-man delegation to London to aid Dr. Weizmann, who is engaged in important Zionist political negotiations, and to attempt to reconcile the differences between Dr. Weizmann and David Ben-Gurion. The delegation chosen by the Agency consists of Moshe Shertok, political chief of the Agency, Rabbi Jacob Fishman, representing the Mizrachi, and Dr. Emil Schmorak, a member of the Agency executive who represents the General Zionists.

SUPPORT for the project of Jewish colonization in Australia is expressed in a communication addressed by the Jewish Labor Committee here to the Australian Council of Trade Unions which represents the organized labor movement in Australia.

THE Jewish communities in Finland have obtained permission from the Finnish Government to transfer Torahs and other valuable community property to Sweden for safe-keeping until after the war, it is reported here.

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THE first voyage through the Mediterranean and the Suez Canal to be made by

[Continued on page 22]

Official Report on Anti-Semitic Vandalism and Violence in New York

THE latest development in the anti-Semitic outbreaks in New York was the report of New York City Investigation Commissioner Herlands, issued after more than a year's study. Herlands' investigation covered thirty-one cases of vandalism and violence. The offenders were mostly juveniles, and he came to the conclusion that the attacks were not part of an organized movement, although they followed the Nazi pattern, but were prompted by anti-American and anti-Semitic "propaganda and indoctrination."

"This propaganda and indoctrination originated," Mr. Herlands stated, "and are carried on in different ways, by street corner orators, by family indoctrination, through remarks heard at school from classmates, by pamphlets and leaflets, by inspired rumors, etc.

"Vandalism and violence are not at the root of the problem; they are only symptoms. They are a sign of undemocratic, un-American thinking. The vandals and offenders have been inspired by the same kind of anti-American and anti-Semitic propaganda used by the Nazis as part of their technique to 'divide and conquer.' Such propaganda originated in Germany, and was adopted by such domestic organizations as the Christian Front and the Christian Mobilizers, among others.

Mr. Herlands found laxity among the police in a number of cases, the tendency being to regard the youthful hoodlums merely as mischievous. He recommended a twelve-point program for dealing with the problem, which follows:

1. Providing more effective police action and special police measures.
2. Appointment of a city-wide interracial and interfaith committee by the Mayor.
3. Establishment of local community co-ordinating councils.
4. Bringing home the fundamental responsibility of parents.
5. Further co-operation of public and parochial educational authorities to improve intercultural, interracial and interfaith relations.
6. Additional assistance should be

sought from the churches and religious leaders.

7. Designation of panels of religious leaders to co-operate with the justices and probation officers of the Children's Court.

8. Increased participation of war veterans' groups in the field of intercultural, interracial and interfaith relations.

9. Additional attention of the Office of War Information to the problem.

10. Increased responsibility of various community organizations.

11. Co-operation of complainants and victims with the police.

12. Co-operation of private and semi-public fact-finding organizations with the police and the Mayor's committee.

Commissioner Herlands gave this composite picture of a young vandal, based on the report:

The youth would be 17½ years old, of low mentality or mentally retarded, a truant at school, leaving high school before graduation, coming from a broken home, not attending church regularly, possessing a prior delinquency record, having a family that receives home relief and living in a depressed economic environment. He also is emotionally unstable and easily susceptible to the influence and suggestions of adults as well as persons of his own age.

His female counterpart is 14 years of age, in the 9-B grade; one of her parents is dead or her parents are separated. No parental or family control is exercised over her and her school grades are poor. She is a truant and has been arrested for shop-lifting or some other form of larceny, and she has been strongly influenced by older people who have expressed anti-Semitic sentiments.

LT. COLONEL BEN STERNBERG, 29, has been awarded the Distinguished Service Cross—an award second in importance only to the Congressional Medal of Honor—for leading a successful fight against two hundred German tanks during which he ignored all personal risk and exposed himself to severe machine gun, mortar and artillery fire in a treeless terrain, it was reported this week by the Jewish Welfare Board.

BROOKLYN JEWISH CENTER ACTIVITIES

Important Zionist Message at Services This Friday Night

THIS Friday evening, January 21st, at our late services which begin at 8:30 o'clock we are dedicating the services to a discussion of the Zionist political situation today. In view of the threatened danger of the British White Paper, it is incumbent upon all of us to get a clearer understanding of the danger that faces us and the ways and means that we must adopt to thwart this threatened evil.

We are privileged to have as our guest speaker at this service, Judge Morris Rothenberg, the former President of the Zionist Organization of America and one of the leading Zionist workers in this country today. Judge Rothenberg is most conversant with the entire political situation and his message will undoubtedly be of greatest interest to us all. He will speak on the subject: "The Present Outlook for Political Zionism."

Sisterhood Executive Board Meeting

AN Executive Board meeting of our Sisterhood will be held on Monday afternoon, January 24th, at 1:30 P.M. All members of the Board are urgently requested to attend.

Red Cross Production Department

THE Red Cross Production Department is now open for work on Tuesdays from 10 A.M. to 4 P.M. and from 8 P.M. to 10 P.M.

Sabbath Services

KINDLING of candles at 5:45 P.M.

Friday evening services at 5:30.

Sabbath services, Parsha Vaera, will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the law.

Rev. Rubin Tucker will officiate.

Mr. Samuel Edelheit will continue his lectures in Yiddish in the Beth Hamid-

rash on Saturday afternoon at 4:45 P.M.
Mincha services at 4:30.

Daily Services

MORNING services at 8 o'clock. Mincha at 5:30.

Service Men's Acknowledgment of Chanukah Gifts

THE following is a list of letters received from our men in service acknowledging Chanukah gifts sent by the Sisterhood. These letters were received up to January 6th:

Capt. Jules B. Aaron, Sam Albert, Lt. Robert J. Bank, Howard J. Barnett, Capt. Abraham Bernhardt, Richard S. Blacher, A/S USNR, Lt. A. P. Blaustein, Lt. (JG) J. Bregstein, USNR, Alvin Citron, Ph M 3/c, Cpl. Paul Christenfeld, Sidney Frankel, Arthur W. Feinberg, Cpl. S. Friedman, A/C Robert D.

Fine, Pvt. Ephraim Goldberg, Sgt. Dan Goldman, Pfc. Seymour J. Goldman, Lt. Sidney Gould, Lt. Morton Gray, Cpl. Ira A. Halpern, Lt. Herman Hirschfeld, Pfc. Arthur R. Hill, B. Klebanow, A/S USNR, Pfc. I. Katlowitz, Capt. J. L. Kugel, A/C Pvt. David Levin, Cpl. Lawrence Levinson, Pvt. Melvin Lipp, Leroy Lowenfeld, St. Sgt. Irwin Lowenfeld, Nathan Lewis, Lt. (JG) Hamilton Lieb, USNR, Pvt. L. Lippman, Lt. Julius Levine, Pvt. Mel Marx, Herbert Miron, Cadet B. Model, Pfc. S. Model, Cpl. Harry Moodnick, Cpl. Mel Moskowitz, Sidney Mormar, Pfc. Leon Palevsky, Pvt. Walter M. Perman, Cpl. Sam Rettinger, Pvt. Louis Seeger, Sgt. Leonard Silberberg, Sgt. Edward Schiller, Lt. Henry C. Sandler, Cpl. Seymour Stelzer, Lt. Irving Spitzer, Lt. Irwin D. Witt, Capt. Harry T. Zankel, Ensign Herman Glazer, Sgt. Irving Reager.

CLUB NOTES

THE Inta-League Boys played their first basketball game of the season with an outside team in December, 1943, losing to the Mustangs of Brighton Beach. The basketball game was followed by an open social in the gymnasium. The Inta-League meets every Saturday night at 7:30. The team is coached by Alvin Goldberg. After each basketball period, there is a meeting followed by a social hour. The leader of the group is Bernard Mandelbaum. The club is open to boys of high school age.

The Inta-League Girls meet at 8 P.M. every Saturday night under the direction of Miss Judith Werber. The girls have been devoting part of their time to compiling albums for soldiers. They are planning a carnival for next month, the proceeds of which will go to war charities. After each meeting there is a social hour. The club is open to girls of high school age.

The Shomrim meet every Saturday night at 7 P.M. in the gymnasium under the direction of Daniel Pressner. A basketball team is now being formed. There is a meeting after each gym period devoted to discussions on Jewish topics, quiz programs and games. Boys above the age of bar mitzvah or in the senior year of elementary school are invited to attend.

The Vivalet Girls meet every Saturday night at 7:30 P.M. The club has just affiliated with Young Judea and received its first copy of the *Young Judea Magazine* last week. Last month we held a successful theatre party. On December 18th a gay Chanukah party was held. One of the favorite activities of the club is Palestinian dancing and the club helped prepare a series of Jewish folk-dances for the Chanukah entertainment of the Hebrew School and Sunday School on December 26, 1943. Girls in the upper

grades of elementary school are eligible.

The Maccabees meet in the gymnasium every Saturday night about 6:45 P.M. under the leadership of Judah Goldstein. After the gym period, there is a meeting devoted to Young Judean activities. Chanukah was celebrated by the club on December 18th by the singing of Chanukah songs and refreshments. Boys in elementary school are eligible for this club.

The Candle Lights meet each Saturday night at 7:30 P.M., under the direction of Miriam Zahl. Many of the activities are held in common with the Vivalet Girls. The activities include singing, Palestinian dances, arts and crafts and games. The club is eligible to younger girls in elementary school.

All clubs are open to Center members and to students attending "Center Schools," and are directed by expert leaders under the supervision of Rabbi Mordecai H. Lewittes.

Congratulations

WE extend our heartiest congratulations and best wishes to the following:

Mr. Louis Parnes of the Granada Hotel, who will celebrate his seventy-fifth birthday at the Center on January 29th.

Mr. and Mrs. Abraham Reager of 864 Nostrand Avenue upon the birth of a daughter to their children, Sgt. and Mrs. Irving Reager, on January 10th.

Bar Mitzvah

A HEARTY Mazel Tov is extended to Mr. and Mrs. George F. Dubrow of 751 St. Marks Avenue upon the Bar Mitzvah of their son Irwin which will be celebrated at the Center on Saturday, January 22nd. Congratulations are also extended to the grandparents, Mr. and Mrs. Benjamin Dubrow.

Kiddush

THANKS is extended to Mr. and Mrs. Phillip Brenner, who gave a Kiddush to the Junior Congregation in honor of their daughter's marriage.

The Kiddush this Saturday, January 22nd, will be given by Mr. and Mrs. Louis N. Jaffe in honor of the graduation of their son, Ensign Albert Jaffe.

Additions to Library

THE following books have been added to the library for circulation:

Burma Surgeon — G. S. Seagrave
Arrival and Departure — A. Koestle

The Life and Times of Simon Bolivar
— Hendrik W. VanLoon

Wanderer Between Two Worlds —
Norman Bentwich

Vilna — Israel Cohen

George Washington Carver — Rack-
man Holt

A Treasury of Science—Harlow Shap-
ley

The Social Life of the Jews of North-
ern France in XII-XIV Centuries —
L. Rabinowitz

Acknowledgment of Gift

WE acknowledge with thanks receipt of several books for our Library from Mrs. Rose Cohen.

An Important Request

OUR Center has undertaken the important task of enrolling the membership of the institution as members of the Zionist Organization. This is in line with the resolution adopted recently adhering to the Zionist platform.

The Zionists of our community are in the midst of a campaign to enroll a membership of 2500 and thus swell the ranks of those working for the establishment of a Jewish homeland in Palestine that shall be open to all those seeking a refuge in Eretz Israel.

We appeal to all Center members who are not affiliated with the Zionist Movement to enroll during the period of the campaign. We urge those who are enrolled Zionist members to join as volunteers and help in the work of making Eastern Parkway the banner district in the Borough.

Send your membership fee of \$5.00 (which includes subscription to New Palestine) to the Chairman of the Center Committee on Zionist Affairs, Mr. Isidor Fine, or to Mr. David Spiegel, Chairman of the Membership Campaign, in care of the Center.

E. P. Zionist Meeting

THE Eastern Parkway Zionist District No. 14 will hold an important meeting at the Center on Tuesday evening, January 25th at 8:30 o'clock. An interesting cultural and social program has been arranged. Members of the district and Center members and their friends are cordially invited to attend.

HONOR ROLL

The following is an additional list of members, children and grandchildren of Center members serving with the United States armed forces. The list includes names received up to the time of going to press.



Cohen, Harry, Pvt.
Goldoff, Jeanne, 2nd Lt.,
WAC
Goldstein, Murray, Pvt.
Goodman, Samuel David
Margolin, Leo J.
Polivnick, Morris, Cpl.
Posner, Daniel, Pvt.
Raphael, Jack, S C USN
Rubin, Larry, Pvt.
Schiff, Mortimer S., S 3c



The following is a list of promotions in rank:

Abrahams, Irving, Cpl.
Berkowitz, Sidney, Sgt.
Cohen, Murray, Ph M 2/c
Fishman, Irving, S Sgt.
Gray, Murray A., Cpl.
Lewis, Nathan, Sgt.
Meisel, Samuel J., T.S.
Reager, Irving, Sgt.
Rosenfeld, Lester, 1st Lt.
Segan, Seymour I., Lt.
Shapiro, Howard, Capt.
Stark, Leonard L., Lt.
Weinstock, Harold J., Pfc.



APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BLUM, MICHAEL H.

Res. 150 Crown St.

Bus. C.P.A. — 1450 Broadway

Married

Proposed by Louis Levine

COHEN, JACK M.

Res. 106-15 Queens Blvd.

Bus. Specialties — 162 5th Ave.

Married

Proposed by Samuel Stark

GORDON, MISS DIANA

Res. 498 Chester St.

GROSSBARD, JULES

Res. 25 Lefferts Ave.

Bus. 462 West Broadway

Married

Proposed by Irving G. Forman

HAZELCORN, SAMUEL

Res. 2 Stoddard Place

Bus. Auto Sales — 1640 Bedford Ave.

Married

Proposed by Harry L. Berger

HERZENBERG, LILLIAN C.

Res. 377 Montgomery St.

Proposed by Oscar Kurshan

JACKSON, NATHANIEL H.

Res. 135 Eastern Parkway

Bus. Lawyer — 149 Broadway

Married

Proposed by Joseph Levy, Jr.

KUPFERMAN, SAUL C.

Res. 1225 Eastern Parkway

Bus. Navy Yard

Single

Proposed by Joseph Goldberg

LEVY, LEONARD

Res. 32 Balfour Place

Bus. Radio — 69 Cortlandt St.

Married

Proposed by Milton Chasin and

Sam Schoenfeld

LEVY, DR. M. L.

Res. 666 Eastern Parkway

Bus. Physician — Same

Married

Proposed by Dr. Joseph Feldman

LIEBLICH, NEIL M.

Res. 451 Kingston Ave.

Bus. Attorney — 50 Court St.

Married

Proposed by Maurice Bernhardt

LULOFF, BERNARD M.

Res. 390 Parkside Ave.

Bus. Radio — 1619 Bedford Ave.

Single

Proposed by Milton Chasin

NATELSON, MISS REBECCA

Res. 1349 — 53rd St.

Bus. Teacher — Bay Ridge H. S.

Proposed by Rabbi M. Lewittes

SCHWARTZ, BENJAMIN

Res. 290 Empire Blvd.

Married

Proposed by Murry Schiller

SLEPIAN, ABRAHAM W.

Res. 255 Eastern Pkwy.

Bus. Wine — 1080 Fulton St.

Married

Proposed by Louis C. Orloff

SORKIN, SAMSON Z.

Res. 780 St. Marks Ave.

Bus. — Attorney — 2 Lafayette St.

Married

Proposed by Maurice Bernhardt

STERNBERG, ALFRED

Res. 680 Montgomery St.

Bus. Auto Supply — 56 W. 25th St.

Single

WEISER, BEN

Res. 345 Montgomery St.

Bus. Underwear — 519 Broadway

Married

Proposed by K. I. Ostow

The following have applied for reinstatement in the Brooklyn Jewish Center:

PUCHKOFF, ABRAHAM P.

Res. 3101 Avenue I

Bus. Paper & Bags — 220 Kosciuszko St.

Married

Proposed by Frank Schaeffer

PUCHKOFF, DR. MORRIS

Res. 572 Pennsylvania Ave.

Bus. Dentist — Same

Married

Proposed by Theodore Puchkoff

WEITZMAN, DR. CHARLES

Res. 847 Eastern Parkway

Bus. Physician — Same

Married

Proposed by Dr. Samuel Weitzman

MAURICE BERNHARDT,

Chairman, Membership Comm.

Personal

ENSIGN ALBERT JAFFE, son of Mr. and Mrs. Louis N. Jaffe, graduated from the University of California course in Diesel Engines and ordered for Atlantic duty.

Army Air Ambulance Named for the Center

THE Treasury Department has just notified us that an Army Air Ambulance will be named "Brooklyn Jewish Center Blessings" as a result of the sale of more than \$110,000 worth of War Bonds and Stamps sold by the institution during the past sixty days.

The Center has entered the contest conducted by A. & S. and the Treasury Department for the promotion of sale of E Bonds by institutions and clubs in the Borough. We urge the co-operation of our membership in purchasing their War Bonds through the Center.

THE FOURTH WAR LOAN DRIVE

Is Now in Full Swing

The Brooklyn Jewish Center is actively participating in the campaign.

We are soliciting the co-operation of the Center membership and urge you to please

BUY YOUR WAR BONDS

AND STAMPS

THROUGH THE CENTER



Bonds may be purchased on Mondays, Tuesdays, Wednesdays and Thursdays from 11 a.m. to 4 p.m. and from 8 to 10 p.m.

IN MEMORIAM: ROMAIN ROLLAND

[Continued from page 13]

anyone," he continues: "In conversation they draw fire and color from his inner emotions, they cloud in sorrow, grow darker in contemplation, and sparkle in excitement—these singular pupils between somewhat reddened eyelids overtired from reading and wakefulness, that could glow with a wondrously communicative and beneficent light. I observed his figure somewhat anxiously. Very tall and slim, he walked with a slight stoop, as if the countless hours at his desk had bent his neck; he looked somewhat sickly, with his sharply chiseled pallid features. He spoke very softly, just as he spared his body in all things to the utmost. He hardly ever went walking, ate little, neither smoked nor drank, and avoided all physical exertion. I realized later with admiration how much perseverance dwelt in that ascetic body, how much intellectual labor capacity lay behind his apparent weakness."

Music was the sole relaxation he per-

mitted himself. "He played the piano beautifully with an unforgettably soft touch, caressing the keys as if he wished to entice the tones, not to force them out. No virtuoso . . . ever gave me such a feeling of direct communication with the beloved masters."

Yet there lived a strong, rebellious spirit in the frail body of Rolland, and he left the realm of music and poetry without any hesitation whenever he felt that an individual or a group was wronged and needed the shield of his powerful word. He wrote articles and books in the defense of Gandhi and his people when he believed that the British rule suppressed India, and when, in 1933, the Nazis began persecution of all Radicals, Liberals and Jews, he protested vigorously. After the pogroms of November, 1938, he sent an Open Letter, "To the Persecuted Jews of Germany," which was published in the United States and in all other democratic countries. It reads in part:

"I am suffocated with horror and grief. No day passes, no hour goes by but we hear rising toward us from every point of the globe the cries of humanity outraged. One can no longer breathe freely. One's heart is wrung. The persecution of the Jewish people of Germany bleeds their country white, depriving it of the best intelligence. The cowardice, cruelty, and indignity of the outrages perpetrated will brand the German brow with infamy that hundreds of years will not serve to cleanse.

"But you, my friends, the Jews, whom I see cast down, do not resign yourself to despair, or to doubt, which is worse than despair. Have no doubts about the greatness of your people and the eternal justice which your holy books and your prophets in the barbarous darkness of days gone by professed and personified—just as do your great men today, who are continuing as the forerunners and apostles of social justice. Your place in the history of human progress is tremendous. You are paying for it with incomparable misfortune. This will be your glory. Learn to bear your sufferings as your

[Continued on next page]

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forefathers bore the captivity of Babylon, preserving their courage and faith in the future. Down through ages your people have seen empires crumble and pass, and you, too, will see the rule of your persecutors vanish."

Romain Rolland, the conscience of Europe, is dead. The fate of Paul Claudel, Georges Duhamel, Roger Martin du Gard, Paul Valery, and many other French writers who remained in France, is unknown. A few French writers, like Andre Gide, Georges Bernanos, or Jacques Maritain, managed to escape from the vast prison camp of Hitler's Europe.

THE PASSING OF CORPORAL CHARLES ANTELL

[Continued from page 14]

travail he experienced never lowered his buoyancy and optimism or diminished his courage and fidelity to duty.

In mourning our bereavement, we turn for some measure of consolation to the thought that the beneficent influence radiated by him when he was with us will never disappear from our hearts and minds.

"He went untrifled
Into the gulf of death; but his clear
spirit
Yet reigns o'er earth."

But the soul of France is not dead, and the ideals for which Rolland fought and died are still embedded in the hearts of millions of Frenchmen in metropolitan France and abroad. His countless followers still bear in mind the message to the future, apostrophizing the young men, which closes the story of "Jean-Christophe":

"You men of today, march over us, trample us under your feet, and press onward. Be ye greater and happier than we. . . . Life is a succession of deaths and resurrections. We must die, Christophe, to be born again."

As we continue striving to hold aloft the banner of democracy and justice we shall be enheartened by the example of his heroic exertions toward that goal. As we continue devoting ourselves to the welfare and advancement of our brethren and fellows here and abroad we shall be inspired by the memory of his valiant and sincere efforts in that direction. May we go forward, with quickened step and firmer grasp, to perpetuate these noble ideals for which he paid the highest price.

NEWS OF THE MONTH

[Continued from page 17]

a steamer since Italy entered the war will be undertaken by the large Portuguese liner Nyassa, carrying six hundred Jewish refugees from Lisbon to Haifa. The voyage was organized by the Joint Distribution Committee and financed by money collected in the United States.

THE *New York Times*, in its issue of January 3, published a report from its Houston, Texas, correspondent, which gives the latest news of the action of the Congregation Beth Israel there, which has stirred up such controversy in all Jewish communities. The report:

Congregation Beth Israel, largest Reform Jewish congregation in the South, enters the new year divided over a credo adopted by a vote of less than half its former voting membership, defining the mission of Israel "to witness to the unity of God," declaring that Jews form neither nation, nationality nor race but a religious community, and barring observers of the Jewish dietary laws and

Zionists from voting membership.

The credo, adopted November 24, 1943, by a vote of 612 to 168, looks in other tenets to the coming of a Messianic age but not of a personal Messiah, accepts as binding the moral laws of Mosaic and prophetic teaching but rejects laws regulating diet, priestly purity, dress, etc., recognizes the religious equality of men and women, and urges cultivation of the Hebrew language but rejects it as the language of prayer.

Among the advocates of the credo are Dr. Hyman Judah Schachtel, former rabbi of the West End Synagogue, New York, recently appointed rabbi of the congregation, and Leopold Meyer, its president. Opponents charge that the action was inspired by "ambition for power, in the interest of social and 'big money' groups" and "fear that, if Palestine is restored, Jews here will be told to go where they belong."

The Students Organization, Jewish Institute of Religion, 40 West Sixty-eighth Street, made public yesterday a resolution expressing its "strongest indignation" over the Houston credo as "undemocratic in spirit and effect" and as "regimentation" and a "schismatic influence."

☆

DISPATCHES to Italian-language newspapers published in Switzerland disclose that the Germans in the large industrial city of Milan are mercilessly exterminating and deporting the Jewish population.

German newspapers reaching Geneva report that among the thousands of Jews arrested in Italy approximately four hundred were in possession of over a million lire each. These included eighty-two whose possessions were valued at 100 million lire each. The total value of Jewish property confiscated in the German-controlled part of Italy is given in the German press as twelve trillion lire and not twelve billion as reported several days ago over the German radio.

The Rome radio this week devoted a lengthy broadcast to quoting from the Protocols of the Elders of Zion during which it demanded that "no quarter be given to the internal Jewish enemy, who is destroying the social hierarchy and the welfare of the community, just as no quarter is given to the external foe."

Substitutes for Palestine

[Continued from page 7]

the Jewish people. It would weaken, not strengthen, our position in respect to Palestine; it would be a public admission of defeat; we would then have nothing to ask for, nothing to expect from England, for we could not hold on to Kimberley and demand Palestine as well. Dr. Steinberg is an excellent man, a man of great energy, devotion and initiative. He has shown what one man can accomplish when stubbornly devoted to an ideal. Menahem Ussishkin was gifted with the same stubbornness, and the Jewish National Fund was, if not his creation, his lifelong hobby. Would that Dr. Steinberg had devoted his colossal energy to some such project in Palestine. How many more thousands would then bless him!

THE AMERICAN JEWISH CONFERENCE

[Continued from page 11]

members free and untrammelled in voting with respect to the Palestine resolution. I know I speak for others and myself when I say that at no time was I approached with any request to vote either in one way or the other. It is gratifying that among the sixty-one members of the Palestine Committee who voted the Palestine resolution out of committee, there were members of the Union and that at least some of these members participated in the overwhelming majority vote for the resolution at the plenary session. This to me was the truest demonstration of the living character of the democratic way which had been brought into American Jewish life, showing as it did that men and women who had come into the Conference with open minds or even with specific views permitted themselves to be persuaded by the logic of argument.

Certainly no case can be made out that the American Jewish Committee failed to be accorded every courtesy at the Conference. Represented by a delegation of three, its president was offered an opportunity, which he accepted, to speak at the Conference's opening session. He was elected a member of the Presidium of fourteen. He served as a member of the Palestine Committee, where no opportunity was denied him to present his views. Before the plenary session he quite properly appeared to express his dissent on the Palestine resolution and, again rightfully, he was given every protection against possible expressions of disapproval. His presence on the schedule of the Palestine session was discussed by the Presidium with Judge Proskauer before the session opened, and he was placed in the order in which he appeared with his full agreement. In order to insure against any untoward demonstration, he was introduced by the presiding officer, Dr. Stephen S. Wise, in a way that clearly indicated that the American Jewish Committee was not withdrawing from the Conference. And the tumultuous approval which this announcement drew was an acceptance of this position, a position which now unhappily the American Jewish Committee has reversed. And with it all, I am still one of those who hopes that they may return

to the Conference to co-operate at least in all of those matters with respect to which there was not a single negative vote, though they may still retain their right, by persuasion and argument, to win others to their point of view on the one matter which now unhappily has divided us.

If there was no further dissent expressed from the floor, it cannot be ascribed to lack of opportunity. That there were dissenters, no one questions, but that these dissenters represented an infinitesimal minority was equally apparent. Why ardent democrats should ask the Jewish community to substitute the time-honored democratic principle of majority rule for the dubious principle of minority rule in the administration of Jewish affairs is inexplicable and unacceptable. Mr. Goldman criticizes the cumulative voting which was followed. That, however, was suggested by Mr. Charles P. Kramer, then president of the National Federation of Temple Brotherhoods, and no dissent was heard from any representative of the Union with respect to it.

It is not my purpose to discuss the validity of the Palestine Resolution. My aim in making this comment is to attest to my own faith in the importance of the American Jewish Conference, and to express the hope that whatever the differences of point of view with respect to Palestine, the Jews of this country should recognize in the American Jewish Conference an indispensable instrument for carrying out a vital program in the gravest emergency. And here I record my pleasure that the executive committee of the Union of American Hebrew Congregations in its wisdom did not withdraw from participation in the Conference, but rather left the decision on the Palestine Resolution to the Biennial Council which will meet in the spring of 1945.

The test of the sincerity of our interest in the welfare of our people is the willingness to subordinate differences of opinion to the will of the overwhelming majority. It is to be hoped that even those who are opposed to the Palestine Resolution will still accept the moral obligation which events imposed upon

them, even though they do not accept the will of the majority with respect to Palestine, and that whatever dissents they may have, that these will be registered within the framework of the Conference. Above all it is to be hoped that they will preserve the united democratic instrumentality which they have forged in the American Jewish Conference.—[Condensed from *Liberal Judaism*, December, 1943.]

A Zangwill Anniversary

[Continued from page 9]

our changing human life—when his controversial and polemical writings will have become entirely forgotten and his plays read only by the student of literature, his novels and shorter fiction will still be read with relish by hosts of admirers. It is in these that the true genius of Zangwill is incorporated. The rest are but like the shooting stars. Brilliant and scintillant if you will, but with a fleeting and evanescent glow.

Zangwill died in 1926, shortly after his return to England from a lecture tour in the United States and Canada. In the course of that trip he delivered his famed "Watchman, What of the Night?" lecture before the American Jewish Congress at Carnegie Hall in New York, a lecture which resulted in an avalanche of adverse opinion, as did many of his other addresses in which he caustically criticized post-war social, political and literary America. The prophet was, as usual, repaid with brickbats and sling-shots.

Palestine Partition

[Continued from page 11]

The attitude of the Jews towards the partition scheme is not known here. Some believe that the scheme should be "superficially attractive" for Jews since it provides a large area for them. On the other hand, it is obvious that under the new scheme much of the territory which Jews have developed in Palestine over a score of years—including many of their outstanding achievements—would be left outside the borders of their territory. This is especially true with regard to the Jewish settlements in the Emek and in Galilee which are considered the best in the country.

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